

BLUE GRASS BLADE.

DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.
THE WORLD IS MY COUNTRY; TO DO GOOD MY RELIGION—TOM PAINE.
AN HONEST GOD IS THE NOBLEST WORK OF MAN—INGERSOLL.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY; \$1.00 A YEAR IN ADVANCE

VOL. X. NO. 12.

LEXINGTON, KY., SUNDAY, MAY 5, E. M. 301.

\$1.00 A YEAR



Charles C. Moore
Editor

TERMS OF THE BLADE.
1 issue for one year \$1.00.
5 " " " " \$2.50

TERMS.—\$1.00 per year, in advance; in clubs of five 50 cent; foreign subscription, \$1.50.
MAKE ALL MONEY ORDERS, drafts and Express orders payable to the BLUE GRASS BLADE, Lexington, Ky.
DO NOT order your paper discontinued without paying all arrears.
THAT DATE on printed address tab is the time of expiration of your subscription.
WHEN you change your address advise this office giving old as well as new address.
WHEN you send your subscription say whether you are a new or old subscriber.
OFFICE of publication: 129 East Third

ENTERED at the Post office at Lexington, Ky., as Second Class Mail.
Address all communications to BLUE GRASS BLADE, P. O. Box 393, Lexington, Kentucky.

Published WEEKLY at \$1.00 a year, in advance.

Club Rates and Sample Copies.

The BLADE will be sent for 50 cents a year each for any order for FIVE or more. Sample copies will be sent free.

AGENTS FOR THE BLADE.

Anybody can be an agent for the BLADE by sending 50 cents each for ten papers or more.

Behind the Bars, \$1.49 \$1.00.

My second book, "Behind the Bars; \$1.49," written while I was the guest of your Uncle Samuel, in the penitentiary, at Columbus, where he put me to board at the suggestion of the Christian brethren, is now on tap, likewise on top. It is bound in maroon and gold, and is bound to get there Eli. The pages are 6x9, long primer type, 866 pages. The internal revenue on it is \$1.00 post paid to any part of the world and I am collector for this district. It has a beautiful half-tone picture of
Yours fraternally,
CHARLES C. MOORE.

"THE DAMNED STUFF CALLED ALCOHOL."

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do is to think of the wrecks upon either bank of this stream of death—the suicides, of insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing.

And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

ROBERT G. INGERSOLL.

SPREAD THE NEWS.

Send 10 cents in silver or stamps to the Liberal Subscription Agency, 128 Locust St., Ottawa, Kans., and receive during the next month copies of all leading Freethought, Spiritualist, Liberal and New Thought papers and magazines.

SUNDAY-OPENING TALK.

OLD ARGUMENTS REPEATED.

Moncure D. Conway and C. E. Darrow Speak in Favor of Never-Closed Gates.

(From Buffalo Express.)
President John G. Milburn, Director-General William I. Buchanan and Jno. N. Scatterd, chairman of the Executive Committee of the Exposition Company, representing the Board of Directors, yesterday afternoon gave a hearing to a number of men who favor the opening of the Exposition gates on Sunday.

Dr. Moncure D. Conway, of New York, a well-known historical writer, and C. E. Darrow, a prominent Chicago lawyer, made the argument in favor of Sunday opening.

The meeting was held in the Director-General's office at 3:15 o'clock. Mr. Macdonald asked the Exposition officials to admit the newspaper men, as the friends of the Sunday opening movement were desirous of giving their side of the question as much publicity as possible. It was explained, however, that the hearings previously given by the directors on the Sunday opening question had been in private, and for that reason it would be better to make this hearing private, too. So newspaper men were not admitted.

After the hearing was over the Messrs. Conway and Darrow were quite willing to give out the substance of what they had said in favor of Sunday opening. In speaking before the directors, Dr. Conway said he did not represent any organization, or non-Christian element, but he had made a study of the character of Sunday and had come to the conclusion that the majority of people believe they ought to be allowed to spend Sunday as they wish. He pointed out the fact that Luther practically had declared himself in favor of a free Sunday, as it were, and had exhorted his followers to demonstrate that they were free in that respect. He quoted from the treaty made by Washington with Tripoli in 1796, referring particularly to the opening sentence, which reads: "As the government of the United States is in no sense founded on the Christian religion," and so on.

Dr. Conway said he was not antagonizing the church in any way. He was not seeking a victory over the clergy. He believed that the Exposition officials would be doing an injustice to thousands of Americans by refusing to open the Exposition gates on Sundays. The liberal thought of the country favored Sunday opening Sunday closing, Dr. Conway believes, would be contrary to the Constitution, which says this country shall establish no religious institutions. The directors should eliminate the question of religion. The religious people do not cry out against the operation of street cars on Sundays.

It was the opinion of Dr. Conway that for every man who worked at the Exposition on Sundays thousands would benefit. Besides, he believed that there are millions of people in the country who could see the Exposition only on Sundays. Their work would prevent them from seeing it at any other time. Those people have a right to see the Exposition; they have a right to get an opportunity for doing so. The question as to the profit in keeping the gates open on Sundays also should not be considered. The essence of the matter is that those who have not the chance to see the Exposition on any day but Sundays should have an opportunity to pass through the gates on Sunday. Dr. Conway hoped that the gates would be opened and that the visitors would be allowed to see everything that was good.

Mr. Darrow covered much of the same ground in his talk. He placed particular stress on the fact that Sunday was the only day upon which the workingman could visit the Exposition. The workingman has as much right as any one else to see the show; he is as much interested as any one in learning what progress America has made in the last century. Beside that, the many works of art that will be shown at the Exposition, even if they are seen on Sundays, will make a good impression on the minds of the people. Then, what would the thousands of people do on Sundays if they could not go to the Exposition? Mr. Darrow wanted to know. He thought the majority of the people were in favor of Sunday opening.

At the conclusion of the hearing Director-General Buchanan said that a meeting of the Board of Directors probably would be held later in the week and action taken on the matter.

MAY COLLINS MEMORIAL.

Several letters have been written to our Liberal friends in Cincinnati and various points in Kentucky, asking their opinion concerning a memorial meeting at the grave of May Collins for Sunday, May 12.

Without an exception these have re-

sponded very favorably towards the meeting, and if nothing happens in the meantime, the meeting will be held beyond doubt. As heretofore, it will be at the grave of May Collins in the Lexington cemetery. Among the speakers for the occasion there will be Dr. Wilson, Mrs. Henry, Moses Kaufman, and several others of a local character. The Freethinkers certainly owe a debt of gratitude to the memory of May Collins, and let us all get together and have a splendid meeting on this occasion.

All the particulars will be given in the Blade and the local Lexington papers.

(Buffalo Enquirer.)
PROTEST FOR THE WORKING CLASSES.

Sunday a Day of Rest, Not Constitutionally a Religious Sabbath, is the Opinion of Dr. Conway.

Moncure D. Conway, of New York, Doctor of Literature, a degree conferred on him by the leading Methodist training school of the United States, Carlisle College, arrived in Buffalo this morning from New York and will address the directors of the Pan-American Exposition this afternoon on the Sunday opening of the Exposition.

Mr. Conway is a venerable-looking and scholarly man and has made an exhaustive study of great exhibitions. He attended the Paris fair of 1867 and described it in his able article in Harper's at that time. Since then he has visited fairs at Brussels, Vienna, the Centennial at Philadelphia in 1876, Paris Fair in 1889, the Chicago World's Fair, and has just returned from the recent Paris Exposition. Consequently he should be an authority on fairs in general, and especially on the point of Sunday opening.

Dr. Conway states that he comes to Buffalo, at a financial loss to himself, to advocate Sunday opening, because he believes it his duty to do so, in the interest of the laborer, the skilled artisan and mankind in general. He says he bears no animosity to the orthodox people, who oppose Sunday opening, and desires no victory over them, but is simply trying to protect the poorer classes, to whom Sunday closing will be a bitter and cruel disappointment.

"The idea of the Pan-American Exposition," said he, "is a grand conception, and Buffalo this summer will have the opportunity of upholding the dignity and advancing the culture of the whole United States."

His arguments that the fair should not be closed on Sunday, in short, are that religion should not enter into such a matter. Sunday, legally, he says, is a day of rest for employees and not constitutionally a religious Sabbath, any more than the Jewish Sabbath, or that of the Seventh-day Baptists. Therefore, in his opinion, the fair should be opened or closed according to the judgment of the directors, looking at it from a financial viewpoint. Taking the case of millions of poorer New Yorkers who wish to see the Exposition, Dr. Conway says that the great majority of them can not see it except on Sunday, as they can not afford to lose the time or stay away from business to come here during the middle of the week. With a half-holiday on Saturday, during the summer months, and all day Sunday to go on, most of them can afford to come without losing much time. If the Exposition is closed on Sundays, they will go to Coney Island or other resorts, as they have done in the past, and Buffalo will lose them.

He also asserts that the extra labor on Sunday, due to the opening, will not be the one-hundredth part of one per cent in comparison with the number benefited.

Dr. Conway is a member of the Century Club of New York, of which Bishop Potter is the President.

C. S. DARROW FOR SUNDAY OPENING.

This afternoon Clarence S. Darrow, one of the ablest lawyers of Illinois, will address the directors of the Pan-American Exposition in behalf of the American Secular Union, presenting arguments why the gates should be open every Sunday to the people.

THE PRESS WRITERS' ASSOCIATION.

Is doing good work. It has a membership of nearly two hundred, and growing. Its object is to insinuate our views into the commercial press, which is now subsidized by the clergy, and gain our just share of public attention. Every member keeps his eye upon the local press of his community. Whenever he observes religious imposition, or social injustice, taking place, he writes a protest to the local papers. If none of them print it, he informs the other members in all parts of the country, and they send those papers with protests. Observing that the matter has attracted widespread attention, the editors often are inclined to publish some of the protests. It is also to be observed that editors are inclined to give attention to a correspondent from a distance, while they will consign the same sentiment written by a local writer to the waste-basket.

As an illustration, we clip from the Cincinnati Enquirer of April 26 the following letter from Chas. D. McBride of Samoth, Ill. If I had written it, they would have, most probably, given it no attention:

A Protest.
Samoth, Ill., April 25, 1901.
To the Editor of the Enquirer.

I observe by recent papers that two of your law-abiding citizens, Mr. Ohn-son and Mr. McGrath, have been arrested, imprisoned and fined under charges preferred of obstructing the sidewalks, occasioned by street speaking, when the facts are undeniable that the Salvation Army had a little before occupied the same spot. Therefore, Mr. Editor, I desire to protest against such tyrannical invasion of individual rights and prerogatives when our constitution obviously declares that the rights of free speech shall be untrammelled and the privileges thereof shall not be prohibited. Because one happens to be a disciple of Mohammed, Zoroaster, the Fox sisters, Colonel Robert G. Ingersoll, or other, is that sufficient reason for subjecting him to such despicable outrages, no rights which should be respected? Is this the "home of the brave" when such persecutions occur daily? Is not this a time to call a halt?

CHAS. D. M'BRIDE.

I see the good effects of the work being done by this association, and regret that I can not more actively join in the work, my time being taken up with other duties. I see Liberal articles in papers that never inserted anything of the kind before.

The success of this organization lies in the fact that its members put their John Hancock to what they write. They get audience because they make themselves known and so command respect.

As an illustration: Some time ago the Board of Education of Chicago, at the solicitation of the Catholic and Episcopalian element, was about to close the public schools on Good Friday. Bro. J. B. Beattie, of that city, protested in the public press, and also took steps toward testing the matter legally, all of which was aired in the papers and became a subject of general comment. The result was that the schools were not closed. A few others followed Bro. Beattie with their protests, but there should have been thousands. The trouble with us, we don't come out with our opinions at the right time. If we did, we would command the attention of the press. They snub us because, to all appearances, there is none of us.

When you see what the action of one little letter accomplished, you may imagine what our success would be if all joined the shout.

"Why don't you lend a hand?"

Lately the Methodist church purchased the Tremont House, one of the largest hotels in Chicago. The church intends to make the building a branch of its Northwestern University. Heretofore this property has paid a tax to the city of \$6,000. Having passed into the possession of a religious institution, the tax has been exempted.

Below is a letter of Bro. Beattie to the Chicago Tribune touching this subject:

Is It Just?
Chicago, March 24.—(Editor of the Tribune.)—In the real estate column of today's Tribune is an account of the sale of the Tremont House to the Northwestern University. The account states that "under the new ownership the property will be exempted from taxation, which has amounted to about \$6,000 a year." By what principle of justice can the small taxpayer be compelled to pay an added tax to meet this deficiency? Would it not amount to exactly the same thing if the university continued to pay the \$6,000 a year tax and a like amount were appropriated from the public treasury each year as a donation to the university? The principle involved is that the public is compelled by law to contribute to the support of an institution that does not belong to the public.

J. B. BEATTIE.

Now, if every Liberal in Chicago would likewise take this matter up and agitate against the crime, good would follow. They might not be able to rectify it just now, but in showing their strength and courage and purpose they would command the respect both of the press and public, and in time gain the recognition that should be theirs. Besides all such agitations gain friends, and are educating to the masses.

The Press Writers are on the right track. Our Liberal papers do not reach very far beyond the Liberal public. A little article, right to the point, in the public press, amounts to more than a whole issue of this or any other Freethought paper. Let the good work go on.

J. B. WILSON, M. D.

WILL BURN BOOKS AT GRAVE.

Relatives of Converted Atheist to Comply With Unique Will.

With the smoke from the burning works of Robert Ingersoll curling near his grave, Marcus A. Miller, educator and political writer, will be laid to rest in Floral cemetery tomorrow afternoon.

Miller is well known throughout the West; having been a publisher in Cleveland, manager of the Mosler Safe Company in Kansas City and general manager of the Smith Premier Typewriting Company in St. Louis. He was a follower of Ingersoll until a short time ago, when he again embraced the Christian faith. When he learned that his illness was fatal he asked his relatives to burn the books of Ingersoll at his grave as an expiation and in hopes that it might show others the sophistry of their teachings. The books will be lighted by the Rev. Samuel Dunham, the oldest Presbyterian clergyman in this section, and will be burned as the casket is being lowered into the ground.—Binghamton (N. Y.) telegram to the Chicago Chronicle.

Comment.—There are several ways of accounting for that statement. The first and most probable is that it is a Christians get a chance to talk about a dead infidel, or it may be another case like that old fellow, Zoroaster, of Cleveland; or it may be that the man's mind became weakened by disease and, in second childhood, went back to the religion of his childhood; or, last and least, it may be true.

A preacher and a gang of people who are capable of piling a lot of infidel books on their friend's grave and burning them are not worthy of credence, especially on any point pertaining to religion. An infidel who would ask that a pile of Bibles should be burnt on his grave would disgust all other infidels.

To the best of my knowledge and belief there is no such man as Marcus A. Miller known to American infidel propagandists, unless he was a very obscure man.

AN ATHEIST HERO.

We print below an editorial from the Cincinnati Times-Star, headed, "A Tribute to a Plain Soldier."

The Star unconsciously has paid a splendid tribute to an Atheist, as it will be seen that the hero quotes from Col. Ingersoll, declaring that he will "take up his chamber in the windowless palace of eternal rest." He says nothing about going to a kingdom and occupying a mansion in his father's house.

It is very doubtful if the Times-Star, perceiving that Monaghan was an Atheist, would have frankly made mention of the same, and pointed to the fact as an illustration that the Infidel and Atheist may possess the very highest qualities of honor, tenderness, bravery and patriotism. Here is the editorial:

A Tribute to a Plain Soldier.
Nature is kind to a man when she puts into his heart the fire of patriotism, the bravery of a warrior and the qualities of mind that makes a rough man as tender as a woman.

So here is a tribute to Maj. William Monaghan, paymaster in the regular army, who died suddenly of heart disease at Manila. He fought all through the Civil War and served his country well in many capacities.

He was one of those flag-loving soldiers whose greatest desire is to die in harness.

His heart became affected while climbing steep mountain sides. He refused to allow word of his illness to be sent to his family in Cleveland, because he said they might worry.

One day there came a swift pang that caused his face to become ashen. He laid a hand over his heart and died.

Almost his last act was to write to a friend. His letter breathes so much of age that it is worthy of space. Here it is:

"I want to return and close life's chapter in our own proud land. Soon, perhaps, I shall take up my chamber in the windowless palace of eternal rest. The world has had but little pleasure and respite from care for me, and leaving it will give me little concern, knowing as I do that I have done my best for those of my family who survive me. Dear Friend, I trust I may ever be found where death and duty may nobly blend. Farewell."

The above words of Monaghan are a grand funeral sermon within themselves. They tell love of home and pride of country; of the hard trials of life; of the struggles to overcome them; of love and courage and duty, and faithfulness, and how he held death in contempt, and faced the summons, without any of the nature of the quarry slave in his heart.

J. B. W.

A MEMORIAL.

Free Thinkers Preparing for Annual Celebration in This City in May.

The local Freethinkers, of Lexington and vicinity, under the management of Editor Charles C. Moore, are arranging for another memorial meeting over the grave of May Collins, the high priestess of infidelity, who died in Boston some few years ago.

Negotiations are pending for some prominent speakers from various parts of the country to be present at the meeting and deliver their eulogies over the dead Freethinker. According to present arrangements the memorial services will be held at the grave in the Lexington cemetery on Sunday, May 12th.

May Collins will be remembered by many Lexingtonians as a resident of Midway, where her mother still lives, and was a frequent visitor to this city. During her last years on earth she became an ardent advocate of the doctrines of Freethought, and traveled to several of the larger cities, where she delivered lectures upon those subjects. It is said that a large crowd of the adherents of her creed will be present in Lexington on that day.

LICKING STAMPS.

When a postage stamp that has been sent me has been licked and stuck to the paper in which it is enclosed, please send me with it a notarial certificate that it has been licked by a pretty woman.

CAMPBELLITE DYNAMITE.

At Stillwater, G. T., there was a quarrel in the Campbellite church about the use of an organ, and one faction blew up the church with dynamite.